THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him, and he shall know it" (JOB 21: 17-19).

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UTAH.

WHEN I have been preaching "Mormonism" to my friends in England, they have many times said to me, "Ah, Mollie! it is all very well for you to talk; but wait until you have seen those elders out in their own country, in their own homes, and then you will tell a different tale." Well, I have seen them, and now I am taking up my pen to tell the story, and, friends of mine, you may take it or leave it; but this pen of mine loves justice and fair play, but above all else it loves the truth, and naught but the truth can I induce it to set down. I once read a book called, "Hell Upon Earth, or, The True Story of Life in Utah." Well, the man who wrote that book must have had the most vivid imagination of any mortal who has ever trod this earth, and his book, like many tales that go forth concerning this country, is largely imaginary. But the tale I am going to tell is what I have seen with the natural eye, what anyone can see who will cross the ocean and traverse the miles of land that lie between the ocean and the State of Utah. I have been here a number of weeks, and have, during that time, visited many places, among them Salt Lake City. Yes, I have been right in the heart of that city of which so much is heard out in the world, have visited home after home where dwell the "Mormon" elders, have stood on the heights overlooking the city and gazed down from them at the beautiful valley nestling below, and, as I have paused and gazed, I have marvelled at its wondrous beauty. Never have I beheld such beauty, such grandeur, as lies here in this valley of the mountains. Who did it all? is the question that rises naturally to one's lips. Who planned it? Why is it so much more beautiful than other places? Why does one's

soul seem to draw nearer to God, as one gazes upon this panorama of loveliness? Here, stretched at one's feet lies a valley filled with beautiful trees shading lovely homes, and wide, well kept streets. A garden city it might well be called, with its beautiful well kept lawns and shady streets. This city was planned by a famous pioneer, by the "Mormon" leader, Brigham Young. I had not thought to mention his name, but a voice seems to whisper, "give honor where honor is due," and so, in appreciation of his worth I say it, the city of Salt Lake was planned by Brigham Young, whose successful leadership of this people was due to the inspiration of God. It is laid out in squares. The streets are perfectly straight, running north and south, with others crossing them at right angles, east and west.

I had heard much talk in the Old Country of the high wall surrounding this city, and of the hopelessness of ever seeing the outside of it again once you passed through the only doorway leading into it. Well, I looked for that wall, and looked and looked and went on looking; but it never met my eyes. I went here, I went there, everything was open and straight. No town in England has anything to compare with it for openness and straightness. But suddenly I paused, for there, right before me, was a wall; yes, I had found a wall, and a tremendous high wall, too, fully twelve feet high it is. Ah! what is this? Is this the place of which we hear so much, is the wall not round the city after all, but within it? Why so high? what is it guarding so jealously? Ah, look! a gate! Open? No! tightly closed and firmly locked. See through it? Oh, yes, and a beautiful building stands within. What is it, so grand, so beautiful, and so closely guarded? 'Tis the "Mormon" temple—the sacred temple of the "Mormon" people. What is that written in letters of gold above its portal?—"The Church of Jesus Christ." Search right through Christendom, and I venture to say that nowhere else on all the face of the earth will you find another Church bearing a title so distinctive as this one does—so suggestive. It conforms perfectly with what Christ has said, "My Church shall have my name named upon it."

Can all enter this "Mormon" temple? Ah, no! No strangers' feet may tread within these gates; none but the "Mormons" may go in thereat. Follow the wall round, and see if there be entrance anywhere else. Yes. A closer inspection reveals the fact that the wall is square and encloses a plot of ground (ten acres), that it has three other entrances, and that these three entrances stand wide open all day long, and all who will may enter. Close by one entrance stands a building called the Bureau of Information, and a large notice announces that visitors and tourists are welcome, and are invited to step inside for any information they may require regarding the city or our faith. Thousands of visitors altogether take advantage of this invitation, and wander around the Temple grounds under the care of a "Mormon" elder, who

answers their various questions. Sometimes, when he has conducted a party round, one of the number will ask him what they are in his debt, but he always answers, "Nothing, nothing whatever!" Ah! they do not understand; as soon would he think of taking money from a starving widow as from the strangers within those gates. Paid for his work by the Church? Oh, no! No money passes his hands for the work he does; it is his mission, it is what he is doing for God. One old gentleman insisted upon his taking something one day, so, out of respect for grey hairs, he named a sum, then, asking to be excused for a few moments, with the money he bought a Book of Mormon, which he presented to the old gentleman.

Within the Temple walls, besides the Bureau of Information, there are the Tabernacle and Assembly Hall. Many visitors go daily to the Tabernacle to listen to the organ recital which is given free, from twelve to one, and it well repays a visit. Then they wander round till they reach the temple itself; but here they must pause, for, lest strangers' feet should come too near, it is guarded by an iron palisade. Many visitors, thus viewing it from the distance, finding access to it impossible, have offered money, if they might only be allowed to enter; but always they are told money will not buy entrance into that sacred edifice. There it stands, grand, beautiful, magnificent, with a statue representing the angel Moroni guarding its highest pinnacle; trumpet in hand, he stands as though to warn all beholders, "Prepare to meet thy God"; but though a man may be a millionaire a million times over, his money, nor all the wealth of the Indies, will buy entrance to that sacred edifice. Nothing but purity can find footing there. He who would enter must be living the life set forth in the word of God, he must be keeping himself pure and unspotted from the world, he must be serving God and keeping His commandments.

But why so careful of this Temple? you may ask, why so guarded? Friends, did you ever read your Bible? Did you ever read how jealously the Jews guarded their temple? Of course you did, and consider it quite right and proper for them so to do. Why! you yourself can see that it would not have been right for strangers who did not understand their religion to enter all parts of that sacred edifice. The Jews, my friends, were God's ancient covenant people. You will grant me this, although you will deny my next statement. The "Mormons" are the modern covenant people of God. You don't believe it! Well, I can't help that, can I? Time was, when I did not believe it myself; but I am just telling you the truth, and all you have to do is to accept it or reject it as you feel inclined. Christ has got to have a temple prepared for Him before He can come again, if Mal. 3: 1, speaks true, and I warrant he, being a prophet of God, told the truth. He said Christ was coming to His Temple. Well, we "Mormon" people believe it, and have taken the trouble to build a temple for Him

to come to, and in guarding our temple we do no more than did the Jews of old, and those of our faith may enter there, though strangers may not. As jealously as the Jews guarded their temple so do the "Mormons" guard theirs.

Now, it seems to me that the story of the wall around Salt Lake City has its origin in this temple wall. Search through the city, within or without, and no other wall will you find, but you will see the cleanest, purest, most beautiful city anywhere to be seen, and the true saints are as beautiful in character as their city, and were the Gentiles within the city as pure as are their "Mormon" neighbors, then might the city be really ideal. When the foundations of this city had been laid, when the streets had been planned and a settlement formed, then Gentiles appeared on the scene, and liking their quarters so much they stayed there, and sent for their friends to come and join them.

Now, if the stories about the "Mormons" told in the world are true, and they are leading such degraded, evil lives, why do not the Gentiles abandon Salt Lake City and leave the "Mormons" to their fate? Why do they stay, if such awful wickedness prevails? Ah! the honorable portion of those Gentiles, living right amongst the "Mormon" people, will be the very first to bear witness of the honesty, integrity and purity of the "Mormon" people, and they stay in their midst because they know that where the "Mormons" are, there is peace and purity and love. No wonder the saints sing, "We thank thee, O God, for a prophet; no wonder tears dim the eyes of the elders in the mission field as they sing of their mountain home.

Ogden, Utah. MOLLIE HIGGINSON.

THE FATHERHOOD OF GOD.

WE have studied some of the principal events in the life of Jesus, and one of the central and most happy facts set forth in His teachings is the fatherhood of God. In the Old Testament, here and there, we find the word father in somewhat indefinite or poetic service—the nearest approach to the real sense of the fatherhood of God being given by David, the verse reading thus: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103: 13). There we find God likened unto a father. When asking a man once what meaning the word father conveyed to his mind in this passage, he said, "Why, nothing! it's a mere figure of speech." But that is not so. Christ, when on His mission to earth, taught His disciples that the fatherhood of God was not a figure, but a fact. To Him, and to Him alone, do we owe the ennobling thought that He who called this immense universe into existence is our Father—yours and mine—the Father of our spirits. His love was so great that He sent His only

begotten Son to suffer, bleed and die in order to open a way whereby we might gain eternal life. Did not Christ Himself say, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which sent me" (John 5: 30).

Do we owe Him so little that we can afford to pass our time in comfort and ease, caring nothing for the greater and better things of life—nothing for the laws which Christ laid down for our salvation? Is it not better by far to be live fish going against the stream—if we may find peace, happiness and love at the end—than to go with the stream, and fail to realize the purpose of our creation? Shall we be of the world, and regret forever that we have not attained to what we might have been through our failure to improve the opportunities that have been offered to us? Our eyes are open, free agency is given to all, and two roads lie before us from which to choose. I need not say where the respective roads lead, for this we all know, and if we would but make a careful study of the matter, we will know which is the better way.

But I am wandering from my subject, the fatherhood of God, and I will now return to it. For some time past I have been searching for scriptural texts that are pertinent to my leading thought, and by the time we have read a few of them we will see that never for a moment was the fatherhood of God absent from the mind of Christ. On one occasion, when speaking of the love of God for mankind, taking a little child to Himself, He said, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18: 14). And another passage reads: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3: 16, 17).

Once, when speaking to a man upon this subject, he asked, "How can we worship and love a being when we do not know what He is like, or whether He really exists at all?" "But, I replied, "we have Bible testimony that God does exist, and as to what He is like also. God made Adam after His own image, and when Christ was asked what God was like, He said, 'He that hath seen me hath seen the Father'; and Adam, before the fall, walked and talked with God. Afterward Enoch did the same thing, and Abram was the friend of God, and Christ Himself taught us that God is indeed our Father, and that He knows us all." "That may be right," he answered, "but how can God be a father to us when He has never been like us; when, as I really believe, He has no passions." "There you are wrong," I said, "like you I once thought that, but I found later that my belief was wrong; the God I thought I once worshiped did not exist, for as man is, God once was, and as God is man can become by progression, and to show to you that what

I say to you is true, I will quote the Savior's words, when He said, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Mat. 5: 48); and as for the passions of God, is it not enough that when giving the ten commandments to Moses, He said, 'I the Lord thy God am a jealous God' (Ex. 20: 5)? Are we not also taught that 'God is love,' that He is merciful, slow to anger, and forgiving?" "I believe you are right," he answered, "but I can not understand why the churches do not teach the gospel as you say your Church does?" "Well," I said, "there is a great deal of difference between your Church and mine." This he then admitted. We know what the Father is like, and what sort of being we love and worship.

Now, I would like to say a few words on the goodness and kindness of the Father to His children, and by using Christ's own words I shall be able to impress these things better upon our minds. In His teachings, He said, "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mat. 7: 9-11). From these texts we see that God is a Father, and that He will deny us nothing if it be for our good. Again, Christ said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mat. 7: 7, 8).

A young girl once said to me, "Do you think, Annie, that God answers prayers?" "Why, yes," I said; "but I will tell you something, when you pray for anything get up and answer your own prayers, or try very hard to do so." When one of the elders said that to me, I laughed. "What is the use of asking, if you have got to answer your own prayers," I said; but I tried it, and I found it works very well and gives one happiness in trying to do so. Have faith in God, for God knoweth what things we have need of before we ask Him, and when we pray we should be careful that we have no unkind feelings in our hearts, for we cannot expect God to listen to and answer our prayer if we have evil thoughts one towards another. Let us be humble, meek and forgiving, that God may be able to forgive us our trespasses. Love one another. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Mat. 5: 44, 45). Again, "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses" (Mark 11: 25). Even if people, whom we think ought to know better, wrong us, let us forgive willingly, as we wish God to forgive us.

I am about to close; but before I do so I will bear my testimony

to the divinity of this gospel. I know that it is true, and that the kingdom as spoken of in the Lord's prayer has been set up in these the last days; that Joseph Smith was, indeed, a true prophet of God; that there is but one way in which we can gain eternal salvation, and that is by following the commandments of Christ which are taught in the gospel which was delivered by an angel to Joseph Smith, the Prophet of God. That we may all prove faithful to this gospel is my prayer, and I ask it in the name of Jesus Christ. Amen.

Leeds. ANNIE JOSEPHINE BLACKBURN.

THE UNUSED PATH.

"RUN over to see me often, honey. We mustn't let the grass grow in the path," said a young girl to her friend and next-door neighbor. Unconsciously she paraphrased the adage from the Scandinavian Edda: "Go often to the house of thy friend, for weeds choke up the unused path." In her heart, perhaps, she felt the deeper meaning of the words; that friendship, like the path, grows faint with neglect.

Yet friendship is only one of many good things that suffer from a lack of constant use. A lady who had been a brilliant piano player in girlhood lost nearly all her skill because she forgot to practice a few minutes every day, when her home and children filled her life with wider interests. A business man once confessed his lifelong regret over an unfinished college course.

"I dropped out for a year, from necessity," he said. "I intended to take up the course later, but I never did. Before the opportunity to go back came, I'd lost the knack of study. I made the mistake of not keeping up at least a part of my studies."

"Billy was the best player of our nine," said a schoolboy. "But he was ill last year, and it took him all the season to work up to his true form again."

How hard it is to make the weed-grown path clear and smooth again! How hard it is to regain lost ground! It is fatally easy to let go, to relax our efforts. The hard thing is to take hold again, to renew the effort, to clear the neglected pathway.

It is still more important to keep open the path of the virtues by constant, faithful use. Do not let the weeds of evil grow in your path of righteousness. Tread it like a sentinel, ever watchful and alert against the first springing blade of sin.

"If only I had kept true to the training of my childhood—my habits of prayer, and Bible reading, and church attendance—I should have been saved years of sin and suffering, and a lifetime of regret," said one who had wandered far, and returned burdened and saddened with guilt. "The Lord would have led me in the paths of righteousness, but I would not." It needed only one glance to see how hard the other paths had proved.—*Youth's Companion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 13, 1914.

EDITORIAL.

THE BAND OF GIDEON.

THE seventh chapter of Judges gives an interesting account of the preliminary and field operations which, under the direction and by the favor of the Almighty, resulted in the destruction of a vast Midianitish host which had come up to destroy the Israelites, whom they had oppressed for seven years. The story is too long to recount here in full; but it appears that the Midianites and their allies were like grasshoppers for multitude, and that the Israelites were but few, numbering only thirty-two thousand. Of these twenty-two thousand were sent away as of no use whatever, because they feared the enemy, and of the remaining ten thousand only three hundred were finally chosen to go against their foes. But while a particular method of selection had been commanded by the Lord, it rather seems that these men were made the elect on this occasion because of their disposition to yield implicit obedience to the commands of their officers, regardless of how little they might seem to be in harmony with recognized military principles. Gideon, who was the leader of this little band, was given by the Almighty, through an inspired dream and its interpretation, an assurance that His presence and assistance should be with him and his three hundred. Their arms were not to be of the ordinary kind, they were simply trumpets and pitchers, within which were to be burning lights that were to be exposed to the view of the enemy at the proper time, and, finally, we are told that there should be but one battle-cry sounded.

These historical incidents are suggestive of reflections which are not without interest and instruction for the people who are living in present times. If we regard them as serving a parabolical use, the seven years during which the Israelites were subjected to the power of the Midianites, will represent the times of the apostasy, and the closing days of that period of oppression, the present, wherein the Lord has commenced a work which is to restore His people to their inheritance in Him, and in the earth. The world is the host that has to be met and overcome before His saints can enter upon the enjoyment of their rights and privileges as God's children. They who oppose them, and seek their destruction, are innumerable and determined. They are armed with the same weapons of warfare that have been used by the enemies of God and His people since the days of Cain. They are the weapons of

violence and bloodshed. The first man of whom the Bible gives an account, who dared to offer acceptable worship to God, after the fall of Adam, was slain. Daniel was cast into a den of lions because he was more righteous than those among whom he dwelt. The three Hebrew children were brought face to face with death because they would not renounce their allegiance to the God of heaven; "and others were tortured, not accepting deliverance; * * * and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. 11: 35-38).

Such has been the heritage of those who have, according to the perfect appointment of God, worked righteousness in this world, where Satan and his co-workers are temporarily allowed to exercise their power. In all history it never has been otherwise, and never will be until Christ comes to reign personally upon the earth; and it should occasion but little surprise that there are thousands of our fellow creatures who become fearful in the presence of the forces of evil that are arrayed against this work. Many there are who would like to see Zion triumph—who love righteousness; but they have not the courage to face their enemies and endure the outrages that God's people must suffer. They are fearful that they shall be overcome and crushed in the tremendous battle for truth; and so they are like the thousands of Israelites who were sent away because they became fearful in the presence of the foe. Sent where? Was it to homes where they might dwell in peace and enjoy the comforts of life, and, perhaps, some of its luxuries? No. They returned to caves and dens in the mountains whither they had been driven by their oppressors. Their food supplies were scanty, for they had been despoiled of their harvests. Just in this same manner, those whose fear overcomes them in the conflict now raging between this Church and its enemies, turn each, not to the land of promise, but to one of oppression where they must be content to sustain themselves on the beggarly elements of the world, feeding on such crumbs of the bread of life only as the devil is willing they shall have—knowing that none of them can ever come to the measure of the stature of the fulness of Christ—become perfected in Him on adulterated food and insufficient nourishment. They are dwarfed in soul here by their fears, and must so remain for eternity. They feel themselves unfitted for the service for which God wants MEN. They acknowledge defeat before they enter the fight; but all such should remember that it were better to fear God, who is able to cast both soul and body into hell, than to fear man, who is able to kill the body only.

Out of the whole number of those who hear the message of God in these the latter days, there are but a few, comparatively, who shall become the elect of God. Gideon found but three hundred out of thirty-two thousand—about one hundred cast-aways for every one chosen; but this small band was enough to carry out the purpose of God. What a time it is for candidates, voters and the people generally, when an election of officers for high positions is about to be held! Who is fittest for the duties? What principles do they represent? Will the candidate remain loyal to those of their party? Who will succeed—become the elect? Many other questions come up for consideration on election occasions, and the interest of the people is usually intensified in proportion to the importance of the office to be filled, and the issues that are at stake. But of all people concerned the candidates have the greatest interests personally, and with what pride and pleasure the successful ones think of their standing among the people; of the confidence reposed in them by their fellow countrymen. Yet how all these temporal interests, transient pleasures and triumphs are dwarfed into a relative insignificance when we think of an election to a position of high trust and dignity by the Almighty, elected to become co-workers with Him in one of the greatest works ever undertaken on earth or in heaven. The very thoughts of such a thing occurring in our humble lives are overpowering in their grandeur. We almost wonder if it can be so meant. We either doubt it, or fail to sense its tremendous significance. What efforts are we making to secure our election? A candidate for the position of a principal of a school works and studies, studies and works to qualify himself for the examination he must pass before he can secure the coveted place. We admire his determination—his desire to elevate himself in the sphere of usefulness; but what are people in general doing to qualify themselves for election at the hands of God? Oh! if we could fully realize how personal this matter is, how infinite are the interests that are at stake for each of us individually, how great the honor, glory and exaltation that we are to win by becoming the elect of God, or lose if He rejects us, does it not seem that there would be a stir among us—a redoubling of efforts to bring ourselves to that standard of excellence which shall make our election sure.

And how can we become qualified? That is an important question, and should be well considered. We can read the answer in the character of Gideon's warriors. They were all of one mind, and were animated by a common purpose, and that purpose was to free their land from the power of the oppressor, and do it through strict obedience to the commandments which God had given their leader. Results they purposed to leave with God. Not one of them questioned the wisdom of the plan proposed for the overthrow of the hosts of the enemy. What cared they that the ordinary weapons of war were not put into their hands—that

their numbers were not multiplied a thousand fold? Which one of that little band failed to carry out his part of the work, and at the proper time? Which of them became disheartened because thousands of their fellow soldiers had left the scene of conflict? Courageous as the Greeks under Leonidas at Thermopylæ, they faced their duty, and stood unflinchingly by their leader. Their story will be told and known as long as the word of God endures; and He is now searching for another band of immortals, and shall we be numbered among them—among the elect of God, chosen to carry out His purpose in these days to free the world from the oppression of sin under which it has groaned and bled ever since the days when Eden was closed to man? Who of us shall be numbered among that royal band? Who will meet the shock of battle against the prince of darkness and of sin, and free himself from the slavery of his power? If we shall take our places among them, we are elected to *fight*, not to feast; to work, not to rest; to push the battle at every point, not to be at peace with the foe; and the work for each one of us is at hand now—to-day. How is it going? Are our duties neglected? Are we wearying of the conflict? Are we laying our armor down? Would we like to have the battle planned more in accordance with our own sweet will? Dare we have any will in the matter but that of God? Is our confidence in final success unshaken? Are we living for God and His cause, or are we trying to serve Him and the world at the same time? Which of us can expect election at the hands of our Lord unless we are qualified for the position in view? And the qualifying principle which He seeks in us is obedience to His commandments, and to His chosen representatives on earth.

As the Lord gave to Gideon tokens and signs by which he might know that He would manifest His power in behalf of His oppressed people, so has He for our assurance given us proofs on every hand that the work in which we are engaged is divine, and that every word of promise which He has spoken respecting it, shall be gloriously fulfilled. How insignificant were the testimonies that satisfied Gideon and his little band that God was with them, compared with the multiplicity of signs, tokens and proofs that attest the divinity of this work. The strongest kind of evidences abound. They are experienced in the lives of the saints, felt in their hearts, whispered by the Spirit of God to their souls. They are loudly testified in the actions of our enemies. The power in this Church is not damned by any faint praise from them. Records that were long ago written by the hand of nature in rocks and stones, bear record of its divine origin. The strife of the elements add their testimony, and its success in the past gives assurance of its triumph in the future. If it could not be strangled in its infancy, who can bind it in the flush of a powerful manhood? And shall one of us halt by the wayside now? Do we not know that there is defeat in indolence, disease in inaction, and death in the drowsy potion

of indifference? Let us seize the opportunity which God gives us to-day for doing this day's work. Sow the seeds now, to-morrow is the time of harvest. Build for eternity to-day, and then after a time we shall enjoy the reward of our toil.

Gideon's men were to take pitchers—vessels of clay—things easily broken, useless in themselves as weapons of war against a well armed foe; and within each of these vessels there was to be a light burning. How beautifully do the pitchers typify the frail bodies of men, vessels of clay, without strength to stand the shock of spiritual battle; yet these God purposes to use in the conquest of the world for justice, mercy and righteousness. But to serve His purpose there must be a burning light within them—the light of the Holy Spirit, a fire from the altar of God in heaven; and the vessels must be used—it matters not how—so that that light shall be flashed in the face of the people around us. It must be done when the command is given. Not one of Gideon's men was of any account without his light, not one worth a farthing unless he let it shine. So it is with us. The light of the Holy Spirit—the light of good works, the fires of love for God, man and righteousness must be set like beacons in view of all men by each of us individually. In no other way can we manifest that our election to the band of God's immortals in the last days is not a mere supposition. "Let your light shine"; such is the command of God, and it is our duty to obey. But, brother, sister, have you observed that before the light could shine the pitchers carried by those warriors of Gideon had to be broken? Can any one fail to perceive the significance of that act as it relates to present remarks? It means a sacrifice of self—the dedication of our bodies to God's service so completely that we shall be willing to perish, if need be, in order that His glory shall be made manifest in us. Are we willing, are we ready to be so offered? That must be the spirit that animates the souls of those whom God shall elect in these last days.

Gideon's men, too, were supplied with trumpets, and these they were to sound at the time the pitchers were broken. Our voices are the trumpets which God has given us, and He has commanded us to use them with no uncertain sound. The message which He has directed us to declare is a simple one, namely, "Repent, for the great day of the Lord is at hand." These three things last mentioned must go together. It is useless to sound the trump unless the light of God's Spirit shines through our lives, and out into the world, whether people will see it or not. It is also useless to give it voice unless the specific message of God to this generation is proclaimed. Are we doing these things, or is our light too dim to cast its rays abroad? Have our voices sunk to an indistinct murmur, and is our message without point? Does our faith waver, and are our eyes turned in longing to the flesh-pots of Egypt with its bondage? If so, we are missing our opportunity to

be chosen of God for the enjoyment of an exceeding and eternal weight of glory.

T. W. B.

TEACHINGS OF "MORMONISM."

"MORMONISM" is regarded by some people as a system not fit for Christian practice; but when one comes to think about it and study it, this is a serious charge to make; for if "Mormonism" is what it is represented to be, then all religions that follow the teachings of Christ are unfit for man to live. But, as we know, this is not the truth; for what is there in the world to-day more edifying and uplifting than the gospel of Jesus Christ, which embodies the doctrines of this Church? Well, then, if this is the case, how is it that "Mormonism" is regarded as such a wicked and vile imposture? There is nothing strange in that, for anciently the learned esteemed Paul as a teacher of vain babblings. Be the opinions of men as they may, there is not another religious denomination, search where you will, that follows the teachings of Christ more fully or exactly than does the Church of Jesus Christ of Latter-day Saints.

"Judge not, that ye be not judged." Is not that what Jesus taught? Certainly it is; for we find that when He gave His first sermon on the mount He said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged" (Matt. 7: 1, 2). Does "Mormonism" teach this? Most assuredly it does; for those who are members of the Church, if they are living up to the principles they represent, will never be found judging others. They leave that for their Master to do; for they know that His judgments are just. But do other Christians obey the Lord's commandments when they make charges which are false against God's people? I will leave the reader to answer.

"Love thy neighbor."

In Luke 10: 27, we read that Christ told a certain man what to do to inherit eternal life. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Now, does this mean that we should love only those who are our friends, and hate those who are not of the same belief as we are? No, certainly it does not. It means that we should love everyone, for we are all God's children. But look at the world to-day. It seems that there are lots of people who do not believe in "Love thy neighbor," for when they fight and persecute another religious body of people, are they practicing the counsel that Jesus gave? Are they pleasing God? And, indeed, are they living the gospel of Christ, which they profess to do? No, indeed, they are not. But again, does "Mormonism" teach this glorious principle of the gospel? I am certain it does, and Latter-day Saints are always

ready to help others in any way that is possible, and that is why missionaries go out into the world and preach the gospel. Their purpose is to show their fellowmen the way by which to gain eternal life. They are ready and willing to forgive those who persecute them, if they in turn will repent of their evil ways. The gospel of Christ is a gospel of love and charity, and that is "Mormonism." There is a verse of a song known by Latter-day Saints that plainly speaks of these two principles. It reads thus:

"Jesus said, be meek and lowly,
For 'tis high to be a judge;
If I would be pure and holy,
I must love without a grudge.

"It requires a constant labor,
All His precepts to obey;
If I truly love my neighbor,
I am in the narrow way."

"Judge not," and "love thy neighbor." How glorious if all the world would teach and live up to these two principles of the gospel! What a different place this earth would be. What happiness would be in store for the people! Words cannot tell it, and now I say to those who may read this and who are not of our faith, take no one's word, good or evil, but investigate "Mormonism" for yourselves, and find out whether or not it is the gospel of Christ, and blessings are yours.

Saltley, Birmingham. EDITH GRIFFIN.

THE TOBACCO EVIL.

ONE of the greatest curses of the day, second only to the liquor habit, if even that, is the tobacco evil, which is doing so much to warp the minds and bodies of men—that it is really alarming, and yet so few seem to realize the untold harm that is being done through its excessive use. Those who are users of this narcotic, of course, try to justify themselves the same as others do in wrong-doing along other lines. But can they do it?

They certainly must know, in the first place, that they become slaves to its use. They can't get along without it, though their wives and innocent children, in many cases, must go without the real necessities of life. The provider must first be supplied with this filthy, poisonous weed, that is sapping his life's blood and stupefying his brain—disqualifying him for the great duties and responsibilities of life.

We are pleased that many of the great business organizations of the country are placing the ban of disapproval upon the use of tobacco by refusing to employ men who are users of it; or if they are forced to secure such service, it is because of necessity.

The Lord says, "Tobacco is not for the body, and is not good for

man." Science proves that it is not good; that it is a stimulant, injurious and demoralizing; it leads to other serious vices and crimes; it saps manhood and destroys the brain tissues. The Father knowing this has, because of His great love for His children, counselled against its use. The greatest harm done, of course, is the wreck and ruin to the soul of man, to say nothing of the wanton waste of money, which in the United States alone is enormous. As one superintendent of a large sanitarium puts it: "The amount spent in the United States alone, for tobacco, each year, would enable me to provide 30,000 families each year with all the necessities of life; in addition I could grant an allowance of $5,000 (£1,000) to each of 10,000 families; to each of 10,000 others I could give $10,000 (£2,000), to each of 1,000 other heads of families I could make a Christmas present of $50,000 (£10,000); to each of another 1,000 I could give $100,000 (£20,000); and besides to each of 500 of my best friends I could make an annual allowance of $1,000,000 (£200,000). After doing all this I would still have left each year $20,000,000 (£4,000,000) to bestow on charitable institutions, and at least $10,000,000 (£2,000,000) left to keep the wolf from the door. "Four hundred years ago," he says, "the use of tobacco was unknown in civilized lands. To-day it is used by men, women and children. Degeneracy has been the result. What the coming generations will be, if this curse continues to increase, as it has in the past, does not present a picture pleasant to contemplate."

From the tenor of one communication just at hand from W. R. Fox, of Brocton, Ill., it is judged that the writer is not a lover of tobacco. His views on the subject are not lacking in emphasis, being as follows:

"Those who use tobacco are drunk in their own blood, as with sweet wine. Tobacco is an herb or weed that the Indians smoked. It is not good for the body. It destroys reason, inflames the blood, deranges the nerves and causes both internal and external wounds. It is a witch to the senses, a devil to the soul and a thief to the pocket book. The wife's woe, the children's sorrow, it makes a strong man weak and a wise man a fool. It destroys the finer atoms of the brain and renders the users unsound. It is foreign to the best interest of the blood and all the living matter of the body. It is detrimental because it is poison and does not do any good. It accomplishes no purpose in the body but ruin. It causes blindness, deafness, skin cancers, palsy, paralysis, debility, piles, disease of the bowels, rectum and kidneys. The man who smokes is a robber of his body. The smoker pays the penalty of a broken law, for it cannot be denied that sooner or later the inevitable law demands and takes its penalty. Sorrows, regrets, necessities, suffering, pains and agonies and a shortened life await the tobacco user.

"One of the reasons why there is so much drunkenness in the civilized world is because of the continual use of tobacco. It ruins

the mind of man and makes him simple, foolish and weak-minded. There is one law-giver who is able to save and to destroy. There is nothing more certain than that God will destroy the tobacco user, for what is your life? It is even as a vapor that appeareth for a little time and then passeth away. The tobacco user says: "but tobacco is so quieting and soothing." So are strychnia and a thousand other poisonous substances. It is the soothing quiet of the churchyard; the quiet of the stupefied brain. It soothes only for a time; it quiets only to kill. The fool who smokes because it quiets him, ought to and probably will, keep on smoking until he is quieted in the graveyard. It seems to me that some of the energy spent against alcoholic drink might well be utilized in warfare against the monstrous evil, tobacco."—*Liahona The Elders' Journal.*

FROM THE MISSION FIELD.

Releases and Departures.—Six honorably released missionaries from Continental missions took passage from Liverpool for Montreal, on August 6th, 1914, per s.s. *Tunisian.* A company of fourteen emigrants in charge of Elders Alfred E. Petersen and Carl W. Johnson was aboard the same ship.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London (London conference), on July 25th, 1914. Elder Jacob T. Fowles baptized one person into the Church.

A baptismal service was held at South Shields (Newcastle conference), on July 19th, 1914, when two souls were added to the Church. Elder Gerald Cozier officiated.

A baptismal service was held at "Deseret," South Tottenham, London (London conference), July 29th, 1914, when one person was admitted into the fold of Christ by baptism. Elder Jacob T. Fowles officiated.

A baptismal service was held at Belfast (Irish conference), on Friday, July 31st, 1914. Five members were added to the Church. Eders Leland N. Holman and Alva B. Enniss officiated.

A baptismal service was held at "Deseret," South Tottenham, London (London conference), on August 2nd, 1914, when one person entered the Church by baptism. Elder James V. Olsen officiated.

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